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APPENDIX "A"

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CONDITIONS OF LIFE IN PANASOVKA

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1.

/2. Information

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SECRET2. Information on village PANASOVKA:

[redacted] PANASOVKA belongs to the POKROVSKIY Syelsovyet which has its offices in the village of POKROVKA.

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The village PANASOVKA was formed of two small villages, GLADKOVKA and PANASOVKA. The name GLADKOVKA took its origin from the name GLADKIY which was and still is the most common name in that village. Although officially both GLADKOVKA and PANASOVKA are regarded as one village and called PANASOVKA the local inhabitants use both names freely.

The railway line runs just south of PANASOVKA and the nearest railway station is KOLOMOK, which is also the seat of the district council (Rayispolkom) for KOLOMOKSKIY Rayon (District). There is a railway halt opposite PANASOVKA but only local trains stop there twice a day, once in the early morning and again in the evening.

3. Occupation of inhabitants of PANASOVKA:

The main occupation of the local population is agriculture and they all work in the local kolkhoz. Until 1950 this was called KAGANOVICH kolkhoz and had its own land, buildings and administration. In 1950 the kolkhoz ceased to be independent and was attached to kolkhoz Zdobutok Zhovtnya (which means in the Ukrainian language "Achievement of October") at POKROVKA. At the same time BUDYONNIY kolkhoz at TRUDOLUBOVKA was also attached to the kolkhoz in POKROVKA.

This reorganisation of kolkhozi made serious changes in the village life. There was no longer local administration of the kolkhoz and often the villagers were called to work far away from their homes and a lot of time was lost in walking to the place of work. The removal of the kolkhoz administration was however felt most when one wished to obtain anything from the kolkhoz as it was now necessary to walk to POKROVKA where sympathetic treatment was seldom received from the kolkhoz officials who were often strangers to PANASOVKA people.

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4. The Party and KOMSOMOL members:

There were approx eight members of the VKP(b) in PANASOVKA who usually held their own meetings approx twice per month in the kolkhoz office.

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The Komsomol organisation had a few members amongst the village youth [redacted]

5. The Village Club:

A low wooden two-roomed building housed the kolkhoz office in one room and a club in the other. The club room apart from a few wooden benches had no other furniture. The walls of the club were covered with Communist posters praising STALIN and urging everybody to do more work.

During the winter months the club was used perhaps once a month for a dance. Approx twice a year there was a cinema show in the club. The entrance fee to this show was usually 2.50 roubles. Otherwise nobody visited the club unless [redacted] to find shelter when caught by rain.

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People did not go to the club for two reasons, firstly there was nothing to do there and secondly if they were found there by the kolkhoz officials, who had their office in the same building, they were chased out to work.

6. Housing and furniture:

The houses in the village were all built of wood and earth with straw roofs. The village was burnt down during the last war. In fact the houses were one-roomed shacks which people built themselves. [redacted]

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/7. Food

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8. Disposal of animals owned by collective farmers:

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[redacted] the collective farmer could dispose of his animals only by selling them alive in the bazaar or handing them to the kolkhoz against payment.

To sell an animal in the bazaar a certificate was required from the SYELSOVYET showing that the animal was the private property of the seller. Such a certificate was sometimes issued by the kolkhoz administration and was always recognised by any control in the bazaar. There was no difficulty in obtaining such a certificate as the collective farmer could always say that he needed money to pay taxes and in this case the SYELSOVYET would not dare to raise any objections.

However, selling in the bazaar was not profitable as the price obtained per kg of live weight of the animal was very low and usually equalled the price of a kg of potatoes (1.50 - 2 roubles). [redacted] it was much more advantageous to slaughter illegally as not only could the family themselves enjoy some meat but they could also earn a good price for meat sold to friends in small quantities. For this the collective farmer if found out, could be charged with illegal slaughter and black market activities.

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[REDACTED]

Handing the animal to the kolkhoz was considered even less profitable than selling it in the bazaar. The collective farmer never received immediate cash payment from the kolkhoz but always grain in the autumn. One kg of grain was given for one kg of meat. The amount of meat was calculated by deducting 25% from the live weight of the animal. The amount of grain was then credited to the collective farmer's account by the kolkhoz and handed out together with his earnings for "TRUDODNI" after the harvest in the autumn. As the price for grain in autumn was very low the collective farmer, who had to sell then, lost even more on the exchange. Further the grain given was not a pure grain but grain issued by the kolkhoz for "TRUDODNI" and such grain was invariably of inferior quality and poorly cleaned. However, this was not the only trouble. A collective farmer who handed his animal to the kolkhoz was regarded as "unsociable" by other collective farmers. [REDACTED]

[REDACTED] from the kolkhoz harvest first priority, and the best grain, went to the State delivery, as per plan, together with any delivery above the plan (which was invariably shown beforehand in the plan), after which a great appeal was made to the collective farmers and to their national feelings for an increase of over plan delivery (always ordered by RAYKO and often collected before the farmers approved it); next priority was grain for seed, then fodder for kolkhoz animals, then payment for animals handed to the kolkhoz by the farmers and finally the farmers themselves. Therefore, [REDACTED] any increase of cattle in the kolkhoz and the payments made by the kolkhoz for same automatically decreased the amount of grain handed out to the farmers for the "TRUDODNI" they earned by their work in the kolkhoz.

[REDACTED] officially it was authorised to slaughter cattle but only on permission of a veterinary surgeon. In practice, however, the veterinary surgeon only issued such permission when an animal was sick and not expected to survive.

9. Education:

[REDACTED] all children were compelled to attend school from the age of seven and until they completed four classes. Only the first part of this rule was enforced and many children did not complete four classes because their parents could not clothe them in winter. No action was taken against such parents and no help was given.

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There was no school in PANASOVKA and children from that village attended school in POKROVKA 3 km distant. The school in POKROVKA had two rooms in which various classes had their lessons in shifts.

[redacted] a new school has been built in POKROVKA [redacted]

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[redacted] "Pioneers" were required to sing songs about STALIN more often than the other children at school [redacted]

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10. Health Services:

[redacted] there was no doctor in PANASOVKA. In nearby POKROVKA resided a "FYELDSHER" (dresser, doctor's assistant) and he was usually called in to any one taken ill. Only on his recommendation could one be sent to a hospital at KOLOMOK. However, to get to the hospital transport was necessary and this could only be obtained from the kolkhoz. The kolkhoz often refused to supply transport for this purpose and no one could do anything about it. [redacted] quite a few persons died as a result of kolkhoz refusal to supply transport.

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Good treatment and careful attention in hospital was only received by those who were able to offer something to the doctor and the general opinion of the villagers was that without money it was no use to go to hospital.

11. Old age and Sickness Benefits:

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[redacted] not [redacted] any one receiving old age pension in the USSR, neither has [redacted] any one receiving money from the Government or help from the kolkhoz during illness.

When old people can no longer work they are expected to be supported by their children.

Sick people are supported by their relatives and family.

The only help the kolkhoz might give in case of sickness is to issue some grain on account of "working days" (TRUDODNI) already earned.

12. Church:

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[redacted] there was no church in [redacted] village, the nearest one being in the district town of KOLOMOK. The church was in ruins but services were held in spite of this. During the Xmas and Easter holidays crowds of people went to this church from the whole district but on those occasions the authorities usually arranged a band to play just outside the church in order to distract the attention of the worshippers and entice the young people away from the service.

In the village there was an ikon in almost every house and the women often prayed in front of them.

Marriages as a rule were registered in the SYELSOVYET. Very few people were married in the church and there were some couples who lived together without registering their marriage.

Funerals were carried out without a priest and were attended by family and friends.

13. Information on POKROVSKIY SYELSOVYET:

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[redacted] POKROVSKIY SYELSOVYET consisted of three villages: POKROVKA which was the seat of the SYELSOVYET administration, PANASOVKA and TRUDOLUBOVKA.

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[redacted] there were the following officials in the SYELSOVYET:-

The chairman (PREDSTADATYEL) who was responsible for administration, general order and control of kolkhozi;

the secretary, responsible for office work, registration of population, change of address, marriages, issue of various certificates;

the tax collector who was responsible for collection of taxes and also acted as bailiff;

a messenger (DYESYATNIK) who was not a member of the permanent staff but a person (man or woman) detailed by the SYELSOVYET for one day in turn from every household in the SYELSOVYET. A messenger received no pay, but was relieved from work for that day by the kolkhoz (also without pay).

14. MTS:

[redacted] the nearest MTS (Machine and Tractor Service Station) was in KOLOMOK [redacted]

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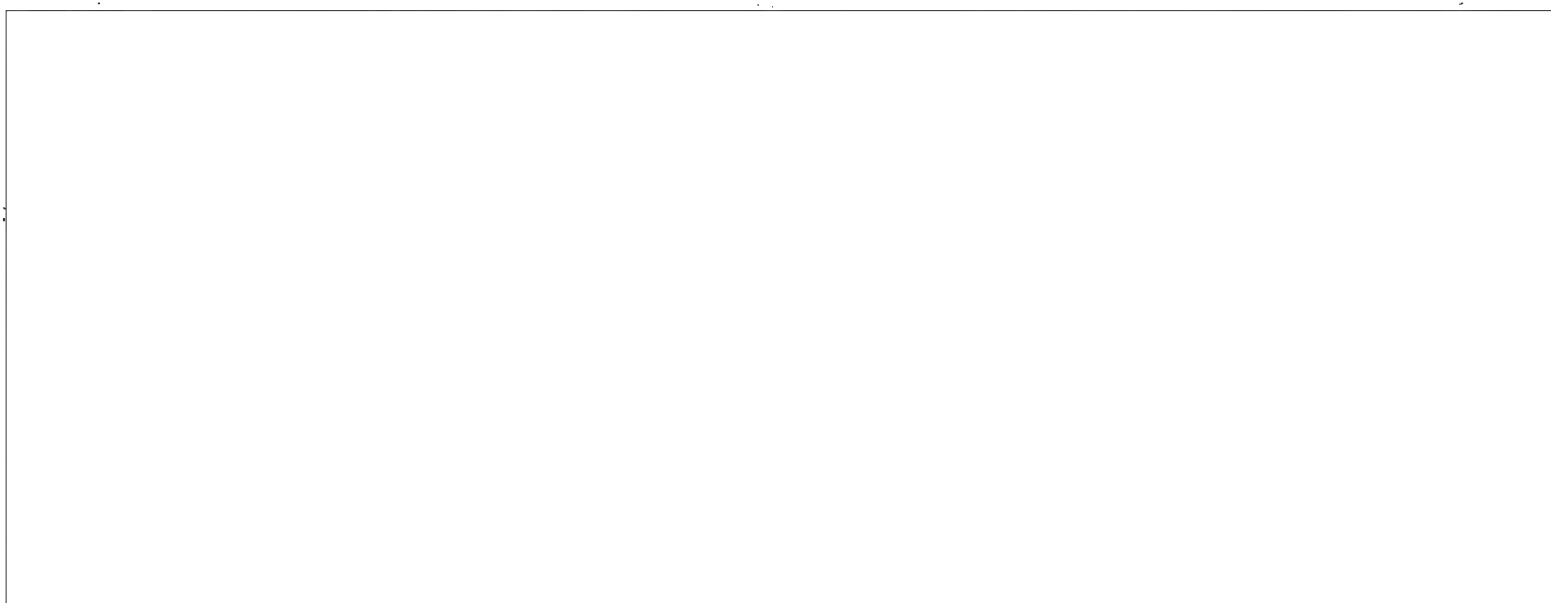
16. SYELKORESPONDENTS:

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[redacted] there was no SYELKORESPONDENT
in the SYELSOVYET in POKROVKA.

17. Documentation:

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A permit (SPRAVKA) was always needed in order to leave the village even when going to a bazaar. For a short journey to the bazaar such a permit was normally issued by the kolkhoz and was rather a permission to be absent from work than a permit to travel though it usually stated the purpose and destination of the journey. Many people, however, did not bother to obtain such a permit and went to the bazaar without any resultant unpleasant consequences.

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For a long journey a certificate (SPRAVKA) was needed from the SYELSOVYET and this was usually in the following form:

Citizen born in
residing in
is travelling to
for the purpose of
and is due to return

SYELSOVYET in

Signature

After completion of military service all men were issued with "VOYENNIYBILLET" [redacted]

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18. Employment of collective farmers on road construction:

[redacted] a new road connecting KHARKOV with KIEV is being built and collective farmers from kolkhozi in the vicinity of this road are conscripted to work on it. [redacted] the RAYKOM is ordered to supply a certain number of labourers and distributes this number amongst the SYELSOVYETS which in turn advise each kolkhoz of the quota it must supply. The head of the kolkhoz then details the required number of men from amongst the collective farmers. Refusal to go to this work would be branded as an anti-State activity and punished accordingly. Only strong men are required and detailed for this work.

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Many men, [redacted] were detailed to work on this road [redacted] and were employed between LUBOTIN and KOLOHOK in a place called OGULTSY, where an embankment was built to carry the road over a bridge spanning the railway line.

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The period for which collective farmers were required to work on road construction was from 15 days to 1 month. They received food from the authorities but never enough and they always had to supplement it.

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No accommodation was provided and the workers slept anywhere they could and in Summer often in the open.

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19. Military training prior to call up:

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[redacted] young men were compelled to attend military training. Such training, called KURS MOLODOGO BOYTSA, was organized by the VOYENKOMAT and lasted from 5 days to 25 days per year. The VOYENKOMAT called up those required to attend by an individual letter delivered by the SYELSOVYET and those called up were instructed to bring with them a supply of food. 50X1-HUM

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22. Listening to radio broadcasts:

[redacted] there were no private
wireless sets in [redacted] village [redacted]

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The only wireless set [redacted] belonged to
the kolkhoz and was placed in the kolkhoz office.
[redacted]

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During the night, the night watchmen listened to
the broadcasts and often to foreign broadcasts in the
Russian language. [redacted]

[redacted] it was their habit to twiddle
the controls in order to find as many stations as possible.
[redacted]

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23. Effect of Soviet propaganda:

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[redacted] there was very little propaganda [redacted] The collective farmers had no money to buy newspapers and when some of them did buy a newspaper it was rather for its paper value (as cigarette paper) than for the news.

There was no library in the village and the only outward signs of official propaganda were posters in the club, which in any case was not patronised. Further

[redacted] Soviet propaganda had usually two themes, one "We are building communism, we have already performed miracles but the job is not finished so you must work more" and the second "You are living better than anybody else in the world so you must work more to preserve what you have got because the capitalists are doing everything possible to take it away from you and enslave you".

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[redacted] any propaganda on these lines had little effect because the people knew how they lived and were not satisfied with conditions. They were not particularly afraid of capitalist enslavement because they had heard how the Ukrainian workers lived in Germany during the war. But they saw clearly that more and more work was required from them. The village activists [redacted]

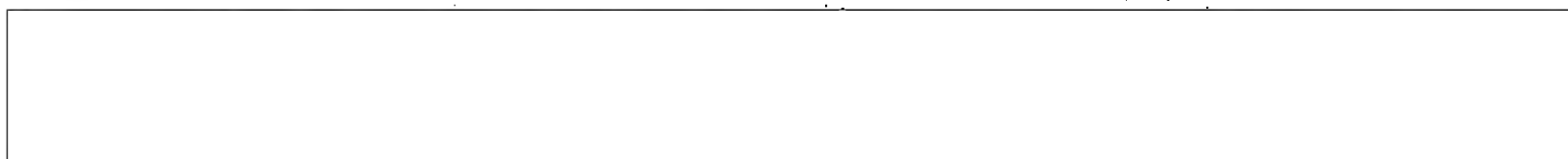
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[redacted] calls "dishonest people who hope through good service to obtain personal benefits", seldom had a ready audience and had to restrict their activities to driving the people to work, which in most cases was their job as officials of the kolkhoz administration.

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During official celebrations of various communist anniversaries the people took part in a meeting, obediently shouted "Long live STALIN" (in the Ukrainian language "KHAY ZHIVE STALIN"); and only showed real enthusiasm when the celebration was finished and they could enjoy free time from work.

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With regard to the Soviet propaganda against the West [redacted] some of the people having no sources of information believed what they heard but the majority were not impressed because they invariably disbelieved the Soviet propaganda. Others knew from their relatives who had worked in Germany during the war that they enjoyed better living conditions there than in the USSR. As most of the people considered war as a possibility of bringing about a change the propaganda about "warmongering [redacted]" did not frighten them.

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24. Morale of population in PANASOVKA. Attitude towards war:

[redacted] from the Soviet point of view the morale of the population in PANASOVKA is very low. There are too many people who remember the collectivisation or suffered physically for opposing it; the village was comparatively well treated by the Germans during their occupation of the Ukraine; quite a number of younger people worked during the war in Germany [redacted] and were able to relate how the Germans lived; the general low standard of life decreased after the war; the increased norms of work and increased [redacted] taxations are all reasons [redacted]

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[redacted] the prevailing feeling of the population in PANASOVKA is one of apathy and resignation with the present conditions, mixed with fear that even the present low level of their standard of life may deteriorate even further. Everybody does obediently exactly what the authorities request him to do, not more, with very few exceptions and very often less when there is a good chance of not being caught.

Everybody appears to be concerned mostly with survival until the better times but nobody has any idea when they will come or who will be responsible for effecting a change. [redacted]

[redacted] nobody in the village expects any help from the Soviet Government and definitely does not believe that any promises from that source would be kept. As they cannot see any possibility of help from outside the Soviet Union they help themselves but this self help is restricted to pilfering of the crops in the kolkhos and cheating the authorities.

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The general belief is that better times or a change of regime can occur only through war between the USSR and another power and as the Soviet propaganda names [redacted] as the chief enemies, these [redacted] countries are regarded as the only ones who could oppose the USSR. It can be said that the people attach all their hopes to the war.

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/25. Popularity

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SECRET25. Popularity of Soviet leaders:

[redacted] neither STALIN nor any other Soviet leader was popular amongst the population of the village. They held the Soviet Government responsible for their misery and they did not discriminate between the Government, the party or individual leaders.

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Of the military leaders only ZHUKOV was very popular. The demobilised soldiers who had served under him told stories of how ZHUKOV never neglected an opportunity to talk to troops and always did so in an informal manner. Later when ZHUKOV was removed from the limelight and his portraits were taken down from the walls he gained in popularity as the ordinary people interpreted this as meaning that he had fallen into disfavour because he sided with them.

26. Anti-Soviet leaflets:

[redacted] heard people in the village talking about a [redacted] plane dropping leaflets over the fields in PANASOVKA.

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[redacted] a number of leaflets were seen by some people in the village to have been dropped from a Soviet [redacted] plane. The head of the kolkhoz sent children to collect those leaflets but the children could not find any. Next day one of the girls found one leaflet which she handed to the head of the kolkhoz. According to rumours the text of the leaflet started with "Kill the communists" (BIY KOMUNISTOV). The head of the kolkhoz did not announce the contents of the leaflet so [redacted] it did contain anti-Soviet propaganda.

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Some time later, [redacted]

[redacted] two men from GLADKOVKA (part of PANASOVKA) were arrested and placed in the prison in KHARKOV in Chernishovskogo street, which was regarded by all as a political prison.

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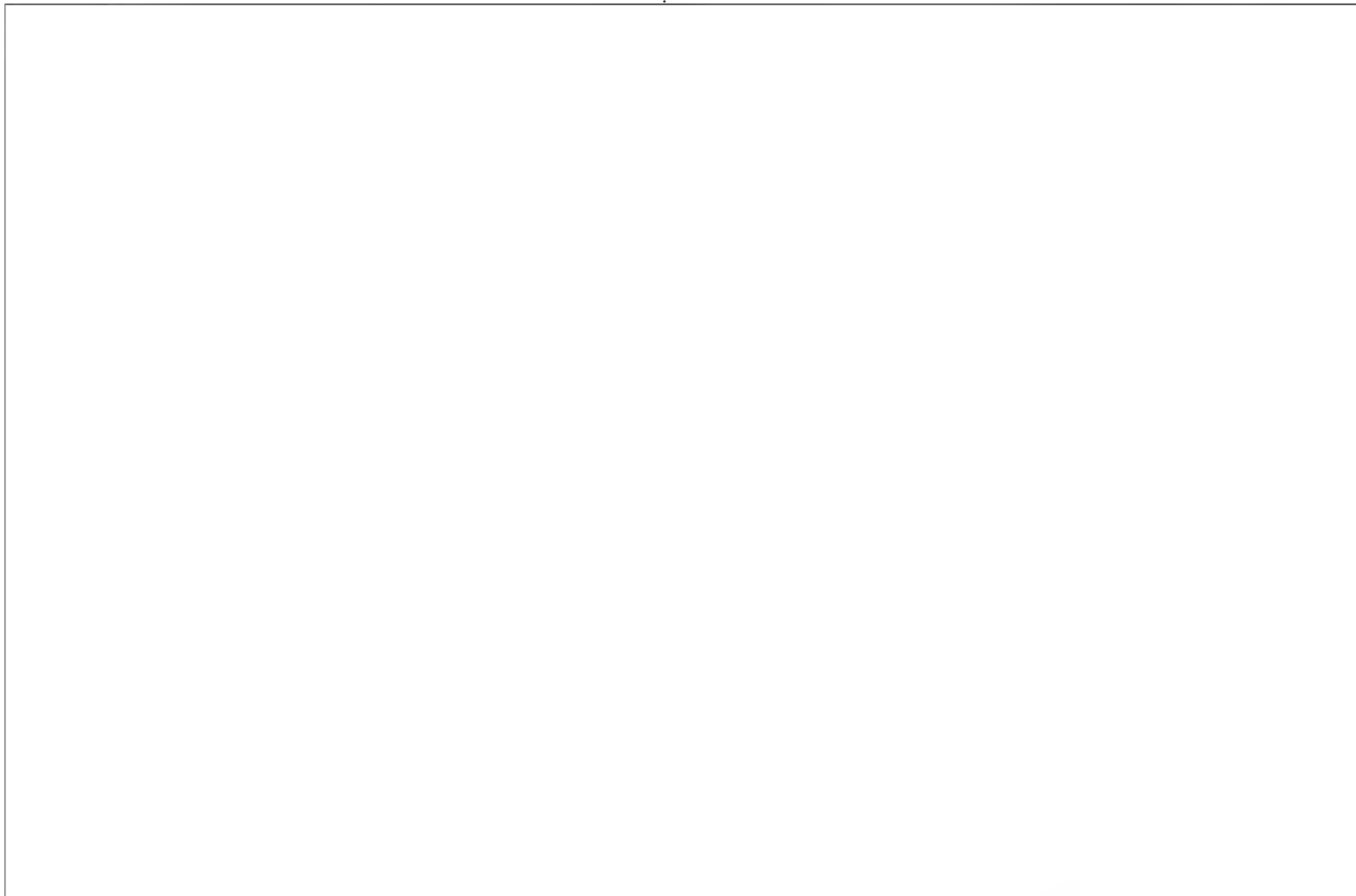
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28. Soviet method of graves registration and dealing with the Soviet and German war graves in PANASOVKA:

[redacted] near [redacted] village a battle was fought between Soviet and German troops as a result of which over one hundred Soviet soldiers were killed in the trenches. After the battle the inhabitants of the village collected all bodies into one grave which was made by enlarging a trench and covered it high with earth in the form of a small hill. No individual graves were dug because it was some days before the inhabitants could approach the battlefield and by that time the bodies were in a highly decomposed state and also because the villagers thought it fitting for the soldiers to be buried in the ground they died defending.

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Later, [redacted] a German soldier was killed on the outskirts of the village and was buried by the villagers there.

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In Summer 1945 a special commission came to the village and ordered the villagers to rebury the Soviet soldiers. The old grave was opened up and a few bones were transferred to a new small grave prepared in the village cemetery and then the old grave was levelled to the ground so that, according to the words of a major heading the commission, it would not interfere with ploughing.

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At the same time the commission discovered that there was a German grave in the village. The Soviet major then brought some sticks of high explosive with which the German grave was blown up so that "not even a trace of a German would remain on Soviet soil".

No attempt was made to identify either the Soviet soldiers or the German soldier.